

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

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VOL. X.

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WILLIAM A. DREW, Editor.

UNIVERSALIST BIOGRAPHY.

(From the Modern History of Universalism.)

DAVID HARTLEY, D. D.

Dr. David Hartley was the son of a very

and respectable clergyman, and

born August 30, 1730. At the age of

he was admitted at Jesus College,

and afterwards elected a fellow. On

the publication of the Articles, he had

with respect to subscription, and

result was that though intended at first

the church, his thoughts were turned

another profession. When he had

to pursue the science and practice

of medicine, his time was divided between

and the study of moral and religious

subjects, nor can we suppose from the bias

of his mind, that the latter subjects did not

occupy his principal attention. The fol-

lowing letter addressed to a sister, will

show at once how early his mind was

turned to Universalism, the delight with

which he dwelt upon the subject, and the

effect which this course of contempla-

tion and study produced on his heart.

But my chief studies are

on religious subjects, and especially

rule of life by which man should be gov-

erned. It is considered first, as it can be de-

duced from the practice and opinions of

mankind, which he represents as being

generally in favor of virtue; and he shows

next what regard should be paid to the

several kinds of pleasure and pain in

forming the rule of life. The rule of faith

comes then under examination. He in-

quires what faith is necessary in natural

and revealed religion, or in the particular

tenets of christian churches, for the puri-

fication and perfection of our natures.

Lastly, he comes to the subject of the

expectations of mankind, here and here-

after, in consequence of their observance

or violation of the rule of life. First, the

life are considered. He thought that most

or all men receive more happiness than

misery in this life, though the balance can-

not be much in favor of the most happy.

Virtue has always the fairest prospects,

and vice is always exposed to the great-

est hazards. But he thought it did not

seem at all probable that happiness is ex-

actly proportioned to virtue. Secondly,

he treats of the expectations of bodies po-

litical, the Jews in particular, and the world

in general, during the present state of the

earth. He thought that all the then civil

governments would be overturned, as

would the forms of church government;

that the Jews will be restored to Pale-

stine; that the christian religion will be

preached to, and received by all nations:

that the world will be destroyed by fire,

before which there will be no complete

happiness. This event he infers from the

words of Peter. Thirdly, he treats of the

expectations of mankind concerning a fu-

ture state. He thought it was probable

from the mere light of nature that there

would be such a state, but that the christian

religion gave an absolute assurance

of that the rewards and punishments of

that state will far exceed the happiness

and misery of this, both in degree and

duration; that future happiness will be of

a spiritual nature, but misery may be both

corporeal and mental; that the soul will

remain in a state of inactivity, though

perhaps not of insensibility, from death to

the resurrection. Fourthly, he treats of

the resurrection. Fourthly, he treats of

upon it most earnestly in their discourses

and exhortations. To this he adds,

that it does not appear from the writings

of the most ancient Fathers, that they in-

terpreted the Scriptures to signify eter-

nal punishment; and that the admission

of this doctrine in the ancient creeds, shows

that it was not originally believed in the

church. In laying down the scriptural evidence

of Universalism, his observations are

highly pertinent and convincing. He

sustains the doctrine with a variety of un-

answerable arguments; and, in conclu-

sion, represents it as being calculated to

dispel all gloom, and fill the heart with

gratitude, love and joy. He was, a Necessarian; and considered

ing the doctrine as necessary, and con-

sidered the other hand, he looks on this system in

which every thing tends to universal good,

as the sole and complete justification of

the ways of God in ordaining evil. His son

has summed up his character in the

following words: "He was addic-

ted to no vice in any part of his life; nei-

ther to pride, nor to sensuality, nor inter-

temperance, nor ostentation, nor envy, nor to

any sordid self-interest; but his heart was

Revolution. In November an anonymous

pamphlet appeared, entitled "Divine Glo-

ry brought to view in the condemnation of

the Ungodly: or the doctrine of Future Pun-

ishment, illustrated and vindicated as ration-

al and true." In the conclusion this au-

thor expostulates with the clergy on the

necessity of opposing Universalism from

the pulpit; and intimates, in allusion we

think to Chauncy and his particular friends,

that those who do not, will be suspected

of being in doubt upon the subject, and if

not publicly, yet secretly, its abettors and

friends. The result in Dr. Chauncy's mind

appears to have been, that it would be in-

expedient for him to publish, with his own

name, his principal work on Universalism.

But rather than commit it to the flames,

he has never been so much read, nor by

common readers so highly esteemed, as

some other treatises on the same subject.

Although a work of much learning, and of

uniform candor and fair reasoning, yet its

style is too stiff, and its method of argu-

mentation too dull and prolix for popular taste.

Its main object is to prove the doctrine of

Universal Salvation. In the first part the

author states his object. In the second

he sustains his position by showing that

Christ suffered for all men; that God's

purpose is to save all; that he will through

Christ finally reconcile every individual

to his moral government, and that accord-

ingly whenever the Scriptures speak of

those who shall be eventually restored,

they use expressions of unlimited import,

such as "all the nations and families of

the earth," and "every creature which is

in heaven and on the earth." These po-

sitions he supports wholly by the testi-

mony of Scripture, some passages of which

he attempts to illustrate by paraphrases

and notes sufficiently tedious to defy all

patience. In the third and last part he

answers the objections commonly urged;

and here he maintains that the terms ap-

plied to future punishment are such as

naturally indicate that it will end, so that

he should have inferred the doctrine of

annihilation, had not God promised that

all shall be saved. To this Book, in 1790, the younger

President Edwards published an answer,

which has been thought the ablest work

that has appeared against Universalism.

Its arguments are often founded on schol-

astic theology rather than on simple truth;

and while it evinces much ability, it fails

of effecting Chauncy's general system,

though it exposes some heterogeneous no-

tions in it. It is certain that Edwards

either misunderstood, or misrepresented

Chauncy's meaning on several important

points. —ib.

RELIGIOUS MISCELLANY.

(From the Religious Inquirer.)

THE CHRISTIAN WORLD.

How is it divided, and cut up, as it were,

into different systems of faith and practice;

and yet all of these professedly founded

upon one and the same system, set forth

in the gospel revelation, or the scrip-

tures of the New Testament. That the

doctrines, rules, and regulations contain-

ed in these scriptures should, in many in-

stances be differently interpreted and va-

riously understood, is not surprising. Di-

versity of situation and of education; dif-

ferent modes and habits of thinking and

reasoning; and a variety of what may be

ADVICE REGARDED.

It will be recollected by our readers,

that during the discussion in the Assem-

bly last year, relative to the appointment

of Chaplains, a Mr. Foote of Cheshire

stated, that his constituents were a "pious

community," and that he could not in jus-

tice to them, and without violating his own

conscience, give his sanction to any mea-

sure which was calculated to admit a Uni-

versalist clergyman to pray with the House.

Mr. Whittemore, Editor of the Trumpet

and Universalist Magazine, in remarking

upon Mr. Foote's speech, took occasion

to offer the good people of Cheshire a

word of advice, in which he urged the

propriety of their obeying the divine in-

junction, "If thy hand, or thy foot offend thee,

cut it off." We would now inform Mr.

Whittemore, that the "pious community"

of Cheshire appear to have taken his ad-

vice; for in choosing their representative

this Spring, they have allowed Mr. Foote

to stay at home, and elected Dr. Shelton,

a Universalist, in his place. With such

men as Dr. Shelton and Dr. Brooks, in

our State Legislatures, and Col. R. M.

Johnson in Congress our religious lib-

erties are safe. —Religious Inquirer.

ANECDOTE.—Frederick III, of Prussia,

received a petition from one of his districts,

praying that a certain clergyman be sus-

pended from preaching, because he held

that the punishment of the wicked would

come to an end. The king took his pen,

and wrote the following answer:—"I have

considered the above petition, and do here-

by give my royal permission to all my loyal

subjects to be damned to all eternity, if

they choose it; but I do positively forbid

their quarrelling with their neighbours,

who are not willing to keep their company

so long."

The Wheeling Observer says, that a meet-

ing of the members of a religious congrega-

tion was recently held in that place, to de-

termine whether their pastor should be dis-

charged or not, in consequence of his having

attended the funeral of a negro.

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, FRIDAY, MAY 7.

FIGURATIVE RESURRECTION.

It is an evidence of some improvement, that the orthodox have discovered the fact that every text in the Bible which speaks of a resurrection is not to be taken in a literal sense. The last Zion's Advocate copies the following from W. Jones, a Baptist minister of London, and author of the History of the Wilderness. After observing that "the most eminent commentators at present agree that the first resurrection denotes not a return from their graves of the former inhabitants of the earth, but a change of character and condition among the living," the Advocate copies as follows:

"A resurrection from the dead is the well known prophetic symbol for denoting a deliverance from a state of deadness, weakness, captivity, and depression; and an advancement to a state of life and animation, of pardon, prosperity and happiness."

Since friend Wilson has discovered that the Scriptures do speak of a resurrection which is most consistently to be understood as describing "a change of character and condition among the living," we feel tempted to ask him to look a few moments at St. Luke's 23:43, and relate to such a change. His kind of people have been in the habit of considering the text literally—"Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." By noticing what is said in verse 24—"He that heareth my word and believeth on him that sent me—is passed from death unto life," and in verse 25, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God," he will, if he is a candid man, perceive that there is every reason for believing that the resurrection which is again spoken of in verse 27, quoted above, denotes simply "a change of character and condition among the living." It is a good thing, friend Wilson, to be consistent. If you have obtained any light, would it not be well to walk in it in pursuit of other truths?

"PRACTICAL INFLUENCES."

There are now two persons in New England under sentence of death for the crime of murder—Dr. Norman Cleveland, of Ipswich, Vt. who destroyed the life of a female, and — Watkins, of Sterling, Conn. who murdered his wife. The Editor of the Vermont (Orthodox) Chronicle endeavours to apologize for Cleveland. He admits that "he was found guilty," but adds that "it does not appear to have been the design of Dr. Cleveland to destroy the life of the unhappy woman, but to save his reputation, which had formerly been good, by preventing the exposure of his mutual crime." The Editor of the "Watchman" gives us the reason why the orthodox editor is so anxious to apologize for this adulterer and murderer—he is a member of a Calvinistic church. Had he been a Universalist, our word for it, the Chronicle would have found "nothing extenuate" in his case, but would have promptly charged his crimes to the account of Universalism. It is stated in the Religious Inquirer, that Watkins, who is soon to be hung for the murder of his wife in Connecticut, was a short time since, if he be not now, "a member of the Congregational church in Killingly, formerly under the pastoral care of Rev. Israel Day."

These things are mentioned, not to implicate other Calvinists with the wretches above named, but to teach caution to those who seize upon every offence committed by a professed Universalist, and put it into tracts, gazettes, &c. as the practical influence of a belief in universal goodness and salvation.

MAINE CONVENTION.

As the time approaches the meeting of the Maine Convention approaches we deem it suitable to publish the names of the lay delegates who have been elected to represent the three Associations in that body, in order that they may be seasonably reminded of their appointment. In cases where any delegate cannot attend, it is expected that he will make an arrangement with a supernumerary to take his place.

YORK CUMBERLAND AND OXFORD.

Delegates.	Supernumeraries.
Wm. Stevens,	Stephen Farrington,
Nathl. Bennett, Esq.	Ichabod Bartlett,
Capt. Jabez Marchant,	Moses Bennett, Jr.
Dea. Eli Leavitt,	James Bean, Esq.
Dr. Benj. Bradford,	Col. James Ford,
Gustavus Hayford, Esq.	Hon. R. Washburn,
Calvin Bridgman, Esq.	Charles Herring, Esq.
Joseph Mitchell,	Capt. Jos. H. Wardwell,
	Col. Aaron Parsons,

KENNEBEC.

Delegates.	Supernumeraries.
Maj. Henry Willard,	Charles Sylvester, Esq.
Simon Knapp, Esq.	William Frost, Esq.
Calb. Gilman, Esq.	Dan Road, Esq.
Calvin Heath, Esq.	Daniel Gordon, Esq.
Simon Crager, Esq.	Charles Church, Jr. Esq.
John Smith, Esq.	Samuel Lowell,
Nathaniel Swaney,	Hon. James Collins,
David Booker, Esq.	Benj. H. Peaks,
Ira Morse,	Thomas Crosby,

PENOBSCOT.

Delegates.	Supernumeraries.
Gen. Jeddiah Herrick,	J. C. Glidden,
Amariah Mayo,	A. H. Tilton,
S. Lancy, Esq.	A. S. Patten,
John Bates, Esq.	Hon. S. French,
Benj. White, Esq.	A. F. Hall,
Dr. Benj. Flint,	N. C. Davis,
Joshua Stockwell, Esq.	Moses Haddon, Esq.
William Campbell,	S. Pingree, Esq.
Daniel Merrill,	E. Haskell,

We trust the delegates will realize the strong expectation and desire which exists, that they, or their supernumeraries will be punctual in their attendance on the Convention. The ministering brethren in Maine, it is presumed, will most if not all be present. The lay delegates should take care that their absence does not leave a clerical majority to do the business! It gives us pleasure to inform our friends that it is expected that Drs. R. Streeter, T. Whittemore, S. Cobb, and as we have some reason to hope, W. Balfour, from Massachusetts intend to be present at the Convention.—That is a season of mutual joy and felicitation—"let us," brethren, "go up to the help of the Lord against the mighty."

*By some mistake one name was not communicated to us in the Minutes.

INSTALLATION.

REV. WILLIAM S. BALCH was to have been installed Pastor of the Universalist Society in Watertown, Mass. on Wednesday last. Sermon by Rev. Menzies Rayner, of Hartford.

EVANGELISTS' MANUAL.

We have the promise of a friend in Charleston, S. C. of having forwarded to us soon, a copy of the work in favor of Trinitarian Universalism recently published in that city. Its author, we learn, is Dr. SHEPOT, a gentleman of distinction. Until we saw the advertisement of the work in the Charleston Courier, we were ignorant that a Society of Universalists existed in that place. Universalism, however, we knew had been long known in Charleston. The Pinckneys—a name dear to Americans—were Universalists. The second preacher of Universal Salvation in the United States resided in Charleston—Rev. Richard Clarke, Rector of St. Philip's Church. The following account of this learned and pious divine is copied from the Modern History of Universalism.

Rev. Richard Clarke, rector of St. Philip's Church, in Charleston, S. C. was a well known believer of Universal Salvation. He was ordained a deacon, by Dr. Hoadley, Bishop of Winchester, in May 1746, and priest by Dr. Pearce, Bishop of Bangor, September, 1750; and was sent over to America, by the Bishop of London, at the application of the parish in Charleston, for a minister. In February, 1754, the parish met, and elected Mr. Clarke rector, which office he sustained for five years, when he resigned, and returned to England. The following is a list of his duties as Rector of St. Philip's church, in Charleston, S. C. for upwards of five years, has behaved himself with gravity, diligence, and fidelity, becoming his office and character.

"He was more known as a theologian beyond the limits of America, than any other inhabitant of Carolina. He was admired as a preacher both in Charleston and London.—His eloquence captivated persons of taste; his serious preaching and personal piety procured for him the love and esteem of all good men. When he preached the church was crowded, and the effects of it were visible in the reformed lives of many of his hearers, and the increased number of serious communicants. His sermons were often composed under the impressions of music, of which he was passionately fond. From its soothing effects, and from the overflowing benevolence of his heart, God's love to man, peace and good will among men, were the subjects on which he dwelt with peculiar delight. He gave on the week day a regular course of lectures on the Epistle to the Hebrews, which were much admired."

It is acknowledged on all sides that Mr. Clarke was a Universalist. Dalcho, in his history already referred to, asserts it. In a notice of his death, published in London, it is said, "for near fifty years he maintained, both by preaching and writing the doctrine of Universal Restoration." And it may be that to his preaching and influence we ought to attribute the following circumstance. During his ministry in Charleston, the Hon. Charles Pinckney, Chief Justice of the province, died. In his will he made provision for the support of a semi-annual lecture at St. Philip's Church, in imitation of those founded by the Hon. Mr. Boyle, of Great Britain. The directions left by Mr. Pinckney, in relation to these lectures were, that they should be "on the glorious and inexhaustible subjects of the greatness of God, and his goodness to all his creatures; subjects which can never fail through all the seasons of eternity; and if I might be permitted to indulge a wish in this matter, I would humbly presume to point out the whole 145th Psalm, as a proper text for the first sermon."

WORTH REGARDING.

The following observation, extracted from an article in the Am. Baptist Magazine for Sept. 1826, on the death of Adams and Jefferson, by Dr. Wayland, President of Brown University at Providence, do credit to their authors, and deserve the serious consideration of us who are or would be thought to be, truly the friends of our republican institutions. All will acknowledge the truth of the observations; why then should not all practically regard them?

"And here permit me to remark, that unless I have utterly misjudged, a laxity of sentiment is liable to prevail to a most alarming degree upon this very important subject. It seems now almost taken for granted, that a man who takes any share in political arrangements must, under all circumstances, act with his party, let them act right or wrong. Forswearing at the outset allegiance to conscience and to common sense, he must obey his political leader, let him commend what he will, and applaud or decry a citizen in office or a candidate for office, not on account of his merits or demerits, but because he is or is not numbered with the adherents to a particular name. And what is worse than all I fear that there are not wanting professors of the religion of Jesus Christ to whom these remarks do in simple truth apply."

"Now, whether a christian may or may not be a politician, I have no question whatever to raise. It must be left to his own conscience and to the providence of God, and may be innocent, or praise-worthy, or wrong, according to the circumstances of the particular case. But this question decided, we beg leave to say, that a christian has no light any where or under any circumstances to be any thing else than a christian. He must ask about a political as well as any other act, the question, Is it right or wrong—and by the answer to that question must he be guided. It is just as wicked to lie about politics as to lie about merchandise. It is just as immoral to act without reference to the law of God at a caucus as any where else.—To prefer our own interests or the interests of party to that of our country is treason against that country, and sin against God.—And it makes no matter whether that treason be perpetrated with a ballot or a bayonet, at the caucus or in the field."

EDITORS OF THE BOSTON RECORDER.

Dr. Whittemore, editor of the Trumpet, commenting on the slanderous railing of the editors of the Recorder on Dr. Brooks, a Universalist clergyman, who has been for several years a valuable member of the Massachusetts Legislature, holds the following language in relation to his slanderers. Some of his intimations are not news in this State. Even handed justice sometimes requires the plainest dealing.

But, after all who are these men that prate so much against the character and standing of other people? They are Nathaniel Willis and Asa Rand, the editors of the Boston Recorder in so high standing, that they may reflect with complacency upon the character and standing of others? To say nothing about their standing with the world at large,

how are they regarded by their own sect? It is a fact very well known to a few people, that they have not got influence enough to keep up the credit of their own paper. It has been running down in their hands for two years. We say it, and we challenge a contradiction, that they have, within two years lost nearly two THOUSAND subscribers. They have trembled for their means of livelihood. What was the Youth's Companion, or, in other words, the Recorder junior, got up for, but to eke out the means of support, for these two editors? The Recorder is fast running down even in the estimation of the orthodox; and we think Mr. Rand's chance a very slim one, if he is depending on that paper for his support. The facts here named we have known for a long time, but have kept them to ourselves, nor should we now have made them manifest, had the editor of the Recorder been as modest as their circumstances admonished them to be. We promise to say no more on this subject, unless they drive us to it by their arrogance; in which case we shall not hesitate to publish truths they may be very unwilling that the public should know. "Let him that thinketh he standeth take heed lest he fall."

NEW SOCIETY.

A Society of Universalists has been formed in the fourth Universalist Society in that place. A large Hall, which is now preparing for the purpose will be used by them as a place of worship for the present.—Who will not say, Boston is the Head Quarters of good principles?

REMOVAL.

We understand that REV. SETH STETSON, now of Brunswick, has received an invitation to preach for the year to come to the Universalist Societies in Buckfield and vicinity. He will remove to B. forthwith.—He will find faithful and kind friends among the people with whom he will labour. They will remember, we trust, that "it is good to be zealously affected always in a good thing."

UNIVERSALIST WATCHMAN.—The first No. of the new Vol. of the (Vermont) "Watchman and Christian Repository," comes to us this week under the name of the "Universalist Watchman, Repository and Chronicle," considerably enlarged, and in an entire new dress, but retaining the good old soul still. We receive it with pleasure, and breathe over the sheet our sincere prayers for its prosperity. Br. BELL, the Editor, is the best man in the world, not only for giving a reasonable alarm, but for calling the liberal public together at suitable times for that spiritual repast which the famishing children of men eminently need. His paper now is about three quarters as large as ours—handsomely printed on fine paper. It is published weekly at Woodstock, Vt. at \$1.50 if paid within three months; \$2.00 if paid at the expiration of that time and within six months; after which time 25 cents additional will be required for every three months' neglect of payment. So that if payment is delayed till the end of the year, subscribers will have to pay \$2.50, or if they suffer it to be delayed two years, their bill will be \$3.50, &c.

NEW SOCIETY.

By the following proceedings of the Universalists in Cornwall, Me. which have been transmitted to us by the Clerk for publication, it will be seen that our brethren in that flourishing town have duly organized themselves as a Religious Society. We did them God speed in their now united efforts to promote the cause of christian truth and virtue.

At a meeting of the Universalist citizens of Cornwall, held pursuant to legal notice, at the house of Dyer Loomis on Thursday the 29th of April, 1830, for the purpose of organizing themselves into a Religious Society for the promotion of good morals and the encouragement of liberal Christianity, — Nehemiah Medanel, was chosen MODERATOR, and Levi Maynard, CLERK.

Marshall Loomis was appointed Treasurer and Samuel Loomis Collector. Joseph French, George Loomis and Dudley Marsh were chosen a Committee to manage the affairs of the Society.

Voted—That this Society take the name of the First Universalist Society in Cornwall. Dyer Loomis and Nehemiah Medanel were chosen Delegates to represent this Society to the next meeting of the Penobscot Association of Universalists.

Voted—That the proceedings of this meeting be published in the Christian Intelligencer and Eastern Chronicle.

Attest—LEVI MAYNARD, Clerk.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

SHORT SERMONS—NO. 18.

TEXT—"God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment."—2 Peter ii. 4.

This text is commonly mentioned by those who believe that there is a personal devil, who was at first made a holy angel in heaven, and who for his sin of pride, was cast out of his exalted and happy place, into despair and torment. And perhaps they can find none better to prove their opinion. But those who do not think it reasonable to suppose that holy angels in heaven ever sinned in that holy place, and became devils, will attempt to explain this text differently. Universalists have understood this passage in different ways. Mr. Murray believed in personal devils, and that they were the goats, who would be eternally miserable. Mr. Winchester supposed that devils would be restored to their native heaven after having suffered the pains of hell for a long period. Mr. Balfour supposed devils may mean evil men, and not disembodied spirits who left heaven before Adam was made.

I also will show mine opinion. 1. Men are called angels in the scriptures. Angel simply means messenger. John called the minister of the seven churches of Asia angels. Jesus was called by the prophet the angel of the covenant, and the angel of the Lord, which signifies the same thing. Zech. i. 12. Mat. iii. 1.

The first account we have of angels says they appeared like men, and were so called. "And there came two angels to Sodom, and even Lot sat in the gate of Sodom, and Lot seeing them rose up to meet them: and he bowed himself with his face toward the ground. And he said behold now my lords, turn in I pray you, into your servants house and tarry all night and wash your feet, and ye shall rise up early and go on your ways."

Did not Lot take these to be men? Could he suppose that spiritual angels needed to wash their feet?

"And they said nay, but we will abide in the street all night. And he pressed upon them greatly, and they turned in unto him, and entered into his house, and he made them a feast, and did bake unleavened bread, and they did eat."

All this has the appearance of their being men. Not only so, but they are expressly called men, by the people of Sodom, who saw them enter Lot's house. They came around the door, and said unto Lot "where are the men which came in to thee this night." Yea Moses calls them men afterwards. "But the men put forth their hands and pulled Lot into the house." Again the men said unto Lot, "hast thou here any besides, son in law, &c. These Messengers are called both angels and men, a number of times in the history. "Then in the morning, the angels hastened Lot. And the men laid hold of his hand, and the hand of his wife, and the hands of his daughters, and the Lord being merciful, they brought them out of the city."

When these messengers first appeared to Abraham, they appeared as men, and he entertained them as such. Three are mentioned as calling upon Abraham; of these one is called the Lord, with whom Abraham plead for Sodom. The other two went on with their commission to rescue Lot from among the wicked, who were destroyed by fire.

Why might not many of the angels, who have made their appearance to the patriarchs and prophets, to Christ and his disciples, be men, who had been the devoted servants of God on earth who at their death were raised into an immortal state, such as Jesus possesses, and who were sent in their original form with messages of mercy to the heirs of salvation, in the time of affliction and danger?

This might not be the case in all instances. Neither do I suggest the idea that no such spiritual intelligences exist, and appear, as are sometimes called angels in the Bible. But that dead good men have appeared as angels seems evident from the testimony of one who spoke to John in the Revelation.—Having received many divine communications from an angel, who promised to come quickly, and accomplish the things predicted, John says, "I saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then said he unto me, see thou do it not: for I am thy fellow servant and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. And he saith unto me, seal not the sayings of the prophecy of this book: for the time is at hand."

As there is a great similarity in the subjects communicated, by John and Daniel, and from a passage in Daniel, I think it probable, that Daniel was the angel that appeared to John.

Daniel was called a man greatly beloved of God. And even the king's of Babylon highly esteemed him, for his understanding, piety and faithfulness. It was not unsuitable, therefore, if God pleased, to send Daniel, as an ambassador of Christ, to make known the most glorious things, that were ever to take place in our world. The passage in Daniel to which I allude is the following in the last verse of the book. "Go thy way till the end be: for thou shalt rest, and stand in thy lot in the end of the days." We are told that the man who appeared to Daniel was Gabriel, viii. 16. and ix. 2. He spake with man's voice, had a man's appearance, and is called the man Gabriel. While Daniel was at prayer, he came to him, as he had done in a vision before. He came flying swiftly, and touched him and talked with him, and told him about the coming of the Messiah the Prince. When Gabriel came to Mary, he appeared, and spake as a man sent of God.

Hence we are not compelled to believe that angels in our text, necessarily, mean pure unembodied spirits in heaven that sinned.

2. If we understand by angels in our text messengers, or men distinguished and sent of God, who left their exalted station, or sinned in a peculiar manner, we may be desirous to know who they were, spoken of in our text.

In answer to this question, it is important to remark that the word hell does not necessarily mean a place of misery in another world. Persons are spoken of as being in hell, yea the lowest hell, and suffering the damnation of hell in this state of being. David speaks of the pains of hell getting hold of him while in the body; of his being delivered from the lowest hell; and of his soul not being left there. This last expression is applied to Christ. He was not left in darkness and distress of mind, neither was he left in the grave, where his pains and sorrows brought him; when he made his soul an offering for sinners, and tasted death for every man.

Hell sometimes means the grave or the state of the dead; sometimes the sorrows and troubles sin brings upon the soul of men. Jacob said he would go down into sheol or hell mourning for his Son. Here he expresses both his inward anguish and trouble of mind on account of the loss of Joseph, whom he supposed to be dead, and likewise, what he expected would be the consequence; that he should die with grief, and be with his son in the state of the dead.

David said that the wicked should be turned into hell; and so he found it when he forgot God and did wickedly. So it was with Jonah. His disobedience caused him to be turned into hell. Hence in his distress he says out of the belly of hell cried I, and thou hearest my voice. The state of body and mind in which he then was might well be called chains of darkness and a hell of woe.

James speaks of the cursing, evil speaking, lying blasphemous tongue, that it setteth on fire the whole course of nature, and it is set on fire of hell. Solomon speaking of the vile woman says her guests, or those who follow her, are in the depths of hell. The fear of detection, the shame and self condemnation, the guilt and torment which such feel, may well be called hell.

When Jesus said to the wicked Jews, who refused to have him to reign over them, how can ye escape the damnation of hell, I think, he refers to the terrible judgments which were coming on them in this world. Chains of darkness, seems to be a figurative expression, to represent the dark state of mind, those were in, who were blinded by sin and unbelief, and who were involved in trouble and perplexity. The Gentiles were said to be turned from darkness to light, when they were converted to the faith of

Christ when they renounced idolatry and sin. The Jews are said to have darkness come upon them, when they rejected Christ the light of the world.

The day of judgment, or judgment of the great day seems to refer to some remarkable time, when the ungodly were to be punished, and the righteous penitents were to escape, as did Noah from the flood of waters, and Lot from a storm of fire: These days of judgment are mentioned in connexion with our text. Verse 9. "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day (or some render it a day) of judgment, to be punished. The unjust inhabitants of the old world, and Sodom, were judged and punished, at the same time, that godly Noah and Lot were delivered."

So the Lord was about to bring a terrible judgment upon the land of Israel, when Peter and Jude wrote.

The professed messengers, or angels of the Lord, the false teachers among the Jews, who denied the Lord Jesus, would be destroyed with the blinded people, whom they led to despise Christ; they would fall into the ditch of destruction together.

But the question returns, who were the angels spoken of in our text? Though the left their own habitation or state, it is said, that they were ever in heaven. If we were to admit that pure spirits only sin in glory, why may not the spirits of just men, fall into sin there, and meet the same doom?

We read of the sons of God forming connexions with the daughters of men, soon after the death of Abel. When Job speaks the sons of God shouting for joy, it is generally supposed he meant angels. Hence the sons of God, who left their own state, as like Cain went out from the presence of the Lord, and instead of shining as lights in the world, united with Cain's descendants, and corrupted their ways before God, filled the earth with violence, and finally smelt down in moral darkness, which like chains laid them in bondage to the judgment of the great day; the day when God destroyed flesh, by a flood of waters, except righteous Noah and his family.

If the above supposition is not satisfactory, we may consider the people of Israel, who God calls his son out of Egypt, and by who he declared his name throughout the earth to be the angels that sinned. They left their own habitation, the promised land of Canaan, and were chained in darkness by the enemies, and suffered terrible judgments. As the Jews had the lively oracles of God, they might be called, with propriety, the angels or messengers of the Lord. They apostatized from God. They were left in moral darkness and distress. They have suffered as a nation an everlasting or age-lasting punishment. The judgment of the great day commenced, when all the righteous shed upon the earth from Abel to Zechariah was required of that generation.

But an objector will plead that our text refers to holy angels in heaven who sinned, because we read of Lucifer the son of morning, who fell from heaven. Isaiah xiv. 12. O yes! But if we will read the connexion we shall find, that this Lucifer was the King of Babylon. "Thou shalt take up this proverb against the King of Babylon. This was a man that made the earth to tremble; he did shake the Kingdoms: that made the world a wilderness: and destroyed the cities thereof, &c. As he smote the people, wrath with a continual stroke, God will humble him." Figurative language is used to represent his fall; his wretchedness; as the joy of those who should be delivered from his oppressions. "How hath the oppressor ceased! the golden city ceased! The whole earth is at rest, and is quiet: the break forth into singing; yea, the fir-tree rejoices at thee, and the cedars of Lebanon saying, since thou art laid down no fell hath come up against us. Hell from beneath is moved for thee to meet thee at thy coming." Lucifer (or the King of Babylon) said in his heart, I will ascend into heaven, I will exalt my throne above the stars of God: or above the angels or people of God. Heaven and hell in this passage refer to an exalted or depressed state on earth.

Some expositors of scripture, have supposed that our text refers, particularly to 250 princes, with Keneh, Dathan and Abiram at their head, who rose in opposition to Moses and against God and went down alive into the pit, where the Jews supposed sheol or hell was. Their being reserved unto judgment, means that they were an example of divine judgments, to warn others against rebellion and sin.

When christians leave their first love, and apostatize from Christ, they leave their habitation, and become dark and wretched, and have a fearful looking for of judgment.—God's judgments are abroad in the earth.—And none are deserving more severe punishment than apostate christians. Hence we should watch and pray lest they enter into temptation: lest they fall from their high calling into a hell of darkness and woe.

[For the Christian Intelligencer.]

THE SCRIPTURES—NO. 7.

Moses, who will take for granted without here laboring to prove it, was a man divinely instructed as a teacher of religion and morality; and hence what he communicated is the better entitled to our implicit confidence than if he had not enjoyed this peculiar favor; and as we have many opportunities to learn much of this man's character, what he has said is the more readily believed by us than if we were entirely unacquainted with him. And were entirely unacquainted with him, we were more entitled to our confidence than even the writers of the succeeding books of Judges, Kings, Chronicles, &c. to the truth of the details which are contained in them, we have not the same evidence; though we have the same reason for believing them, that we have for believing any other history, and perhaps they should be judged of in the same light.—If it be objected however to Moses as a teacher of morality and religion, that he enjoined many frivolous observances, we reply that any thing which is of practical utility, is not frivolous. And to know positively whether any of the ceremonies which he enjoined were frivolous, we should know precisely the circumstances which occasioned them.—Now we are able to learn by the scriptures that many of those things which the scriptures would consider as frivolous, were of real utility, and which even the philosophy of the sceptic would approve under similar circumstances. The prohibition for instance from wearing a mixture of linen and woolen or to plough with divers seeds, laid the axe at the root of several popular superstitions. For it was supposed that to do these things would

protect their persons and their property from accidents, and the influence of evil spirits—and the very animals which they were required to sacrifice, were such as were held sacred in Egypt, and such as they had seen worshipped by their masters, if they had not been worshipped by themselves. And we do not know how they could manifest their triumph over superstition as they would call it, better in New Harmony, than by a yearly sacrifice of the Bible upon the altar of reason. It would be the touchstone of principle; and the priest or priestess, might judge of its soundness by the firmness of nerve with which the sacrifice was made. A community of deists somewhere in the neighborhood of China have something analogous to it, in the ceremony of trampling upon the cross.

The most prominent points in the histories of the New Testament to which we might suppose the sceptic to object, are the possession of the swine by the demons ejected from the maniac, and the resurrection of the bodies of the saints at the crucifixion. If what we have already hinted respecting the first be correct, it is one of the strongest possible proofs that a real miracle by which a well known maniac had been restored to his senses had been performed—for this very exaggeration, if it be one, is so perfectly natural, that it confirms the circumstance which gave rise to it—viz, the restoration of the maniac. If it be said that the credulity manifested by the historian in admitting that a maniac was possessed of a legion of demons, and that these demons entered a herd of swine rather against his character as a judge of facts, we answer that possession was the popular belief of the times, and if he had never brought it to the standard of truth and reason, he might still have honestly entertained it, and perhaps he had discarded it and embraced more correct views; and this is probable though not certain as he afterwards speaks of this maniac, as being clothed in his right mind; but as a historian he speaks of it in popular terms, the only way in which he could address the understanding of his readers without he had gone into a labored defence of his own opinions, if they were different from those commonly entertained. Had not a miracle of this kind been performed, the apostle would not have dared to assert that a multitude of the surrounding country went out and saw this man sitting at the feet of Jesus clothed in his right mind, and that they besought him to depart out of their coasts, for it would at once have destroyed his credibility.

What is recorded of the bodies of the saints which rose; if it be not true in fact, it is in itself like the latter a strong evidence that some very extraordinary circumstance took place at this period. The historian tells us that at the crucifixion, the earthquake which rent the rocks opened the graves or sepulchres, and that many bodies of the saints arose and went into the holy city and were seen of many—this circumstance you will observe he does not give us upon his own authority, but from the common report that many saw these risen saints. But how does this prove that some extraordinary event happened at that time? We answer that any singular circumstance awakens a general curiosity which calls to the light of day, the residue who have been long buried from the world—they are impelled by curiosity to revisit the world they have left. Even at this period let the President of the United States visit some of our cities or populous towns, and you would see strange figures, in the costumes of other times, and which nothing but a powerful excitement would call from their retirement. The mountains of Judea doubtless at this time contained many religious persons who had forsaken the world and which nothing but an extraordinary event would have induced to leave their retreat to visit it again. Here, if we may credit the historian, there had been a darkness over the land from the sixth to the ninth hour, and an earthquake which rent asunder the rocks.—Curiosity would lead them to the city, and their strange appearance would excite the curiosity of others. The enquiry would be, who are they? Superstition seeing the rent sepulchres, would reply they are the saints who occupied these ancient repositories of the dead. And who in a crowded city like Jerusalem, could contradict it? The story would get abroad, that many of the saints which slept had arisen, and had been seen by a number; and the apostle has set it down among the other strange events as a report founded upon the evidence of many. And even if there be no foundation for it in fact it goes far to prove that some great event actually took place.

[For the Christian Intelligencer.]

LIFE COMPARED TO A GARDEN.

Life may very properly be compared to a botanic garden, in which there is every variety in the vegetable world. The pleasure derivable from such a garden, depends on the choice of objects to which we give our attention. If we look only on those plants which are unpleasant to the sight and which emit a disagreeable fragrance, we can enjoy little pleasure in our walk. But if instead of confining our observation to those things which give us pain, we remark the beauties of all those that can please the eye, or regale the smell; if we view their construction and perceive the wisdom which formed and adapted them to important uses; we shall find enough to satisfy our highest expectations in the excursion.

So in the garden of life, if we look around it with a disposition to spy out all the blemishes, and seeming deformities which it exhibits; if we refuse to examine the beauties which meet our eyes, and if we are blind to the wisdom which orders all things around us; if we continually dwell on the dark side of our prospects and forget that one side of every cloud is illuminated, we shall find sufficient cause for inquietude.

But on the other hand, if we endeavour to cull the sweets from the garden of life, and pass by those noxious plants which are not productive of pleasure; if we closely observe the events which are passing around us, we shall see that the great Gardener of the universe has disposed of every plant at the best possible advantage, and that he has connected beauty, happiness and order, in every department of his works.

Let us then be wise and enjoy the lovely scenes of nature, remembering that if we do not understand the uses of all the various plants in a garden, we are not to regard them as worthless, or to imagine that those with the least pleasing exterior are less useful than the rest.

Thus in life many things which to our unenlightened minds seemed inexplicable and forbidding, are permitted to exist for wise and

benevolent purposes, and having seen the wisdom in the construction and adaptation of a few things to their peculiar uses, we may safely believe that those which we have not yet understood, are equally well fitted to the end designed by their formation.

CLEMENTIA.

[For the Christian Intelligencer.]

Mr. Desert, April 6, 1830.

MR. EDITOR,—Having of late read much concerning the intriguing policy, made use of for sectarian purposes, in these days, I have on certain occasions, had doubts in my mind, whether it was possible for such principles as have been made public use of to find an asylum in any man's breast, wishing to be considered by men in general as possessing common sense; but after witnessing the proceedings at a town meeting held at Mt. Desert, April 5th, I am led to say unhesitatingly, *Pro dolor, pro pudor—Oh shame, Oh grief.* It is well known that an election for a member of Congress and Register of Deeds took place in the County of Hancock, April 5, 1830. At 10 A. M. the election for public officers in this town was conducted with propriety and independence highly honorable to the electors. This part of the meeting being closed at 11 A. M. the meeting was opened at 12, to act on unfinished business that was not got through with in our last March meeting for town officers. If I mistake not, the 4th Article on the warrant for said meeting ran thus:—Article 4th. "To see what sum of money the town will raise for the support of the gospel—if any." A motion was made to see if the town would act upon this article, as it appeared they had omitted so to do in their March meeting. This motion led to a controversy. There were at this meeting five different denominations of Christians. A considerable altercation took place, when a rigid Congregationalist or orthodox citizen addressed Mr. Moderator nearly in the following manner. Said he, I have consulted with a man to the westward (no doubt Mr. B. of B.) one who knows; and he informs me that as the Congregationalist Society was the original one of this town, and is now the largest, that if there remained only the number of seven of that Society, those seven had the right to vote exclusively for what they pleased for the support of the gospel in a public town meeting, without the other denominations having the same privilege either pro or con." Thanks be to Him who reigneth above, likewise to my fellow townsmen who possessed good sense sufficient to reject the article in toto; and we are now left to pursue every one his own course under the banners of freedom of speech, and of conscience; to worship, each one of us, as our own conscience dictates. I, for one, have imbibed the sentiments of universal emancipation since the days of J. Murray, then but 14, now 53 years of age. I have never feared nor doubted the truth of the final salvation of all God's family, and I sincerely pray I never may so long as I live.

A VOTER.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, MAY 7, 1830.

THE SEASON.—It seems to be generally allowed that the vegetable kingdom this spring is about a fortnight earlier than it was the last. A critical observer of the seasons in Oxford county has put into our hands a diary of the state of the weather, progress of vegetation, &c. for the last fourteen years, from which we collect the following minutes. They will aid in a comparison of those several years.

Robbins stage, Frogs sing,	April 23	April 27	May 20	May 22	May 25	June 2	May 18	May 15	May 21	June 8	June 12	June 13	June 16	April 30	Apple trees are now beginning to put forth blossoms. Plum trees were in full bloom
	1817	1818	1819	1820	1821	1822	1823	1824	1825	1826	1827	1828	1829	1830	
	5	15	23	25	22	22	17	15	20	5	10	13	16	30	
Forest trees green, and cattle in grass.															

